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ABSTRACT

This 'Bibliographic Guide' to sources of black literature is intended to be an instrument for staff development for groups of professionals and paraprofessionals who have regular day-to-day contact with black children and who wish to obtain a deeper understanding of black culture. The presentation is divided into five categories, each accompanied by interpretative statements which offer a conceptual framework within which the relevance of the references can more clearly be understood. The initial section, "General Historical Sources', is concerned with materials that provide comprehensive accounts of black history. 'History with a Psychological Perspective', presents references that discuss psychologically the effects of a history of discriminative oppression. 'Socio-History', looks at those references concerned with the behavior of individuals and groups in the light of social factors. The fourth section presents selected digests of the activities of the protest movement, while section 5 suggests biographies of Negro leaders. (CS)

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A BIBLIOGRAPHICAL GUIDE TO

A STUDY OF BLACK HISTORY

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A BIBLIOGRAPHICAL GUIDE TO A STUDY OF BLACK HISTORY:

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PREFACE

During this period of ethnic consciousness -- Black and otherwise -- we, especially human service personnel such as teachers and social service persons, must have a true knowledge and a representative understanding of one another. Each of our presence and contributions in the historical tapestry of this country and the world has to be recognized and respected. This ethnic consciousness must be comprehended if our social, economic, and human divisions are to be mended and their injustices remedied.

"Bibliographical Guide" is intended to be an instrument for staff development. The primary target population is that group of professionals and paraprofessionals who have regular day-to-day contact with black children, and who, by past experience, have had few qualitative interactions with these children. Most assuredly, if a teacher is to effectively and sincerely relate to a group of children or people who for some reason is different from her, then it is important that she have some substantive knowledge of that group. This is imperative when the planned and unplanned activities of a society warp and disfigure the past and attempt, at various levels of consciousness, to inhibit the future development of that child and his group.

This bibliography's largest contribution will be in the area of (1) markedly sensitizing target audiences and other persons to a people and an experience through the medium of literature and (2) stimulating further interest and study in this literature. The references cited both in the text and bibliography are suggested references. Hopefully, there will be other references the reader may be able to add.

VLC

INTRODUCTION

> "Heightening black awareness is a completely understandable, effective and legitimate way to deal with the damaging effects of racism. Black awareness is the recognition of the strength and determination of people to survive and thrive under extreme hardship. But black is Africa and America. It is the study and appreciation of all the adaptive tools blacks have used-- from African-influenced songs to church-deacon boards, to men who held two jobs, to disciplined black folks singing, "We Shall Overcome" to the fiery oratory of Malcolm X. It is the blues of Bessie Smith and the "Joy" of Oscar Brown,Jr., the jazz of John Coltrane and the opera of Leontyne Price. Black is the lively atmosphere of the street and the bar on Saturday night, and the same atmosphere in the choir on Sunday morning. (But, given black variety, black can be a very restrained choir too.) Black is electrician, ditch-digger, and doctor. It is the glorification of all these things to give blacks a sense of self-esteem comparable to what whites derive from glorifying the pioneers blazing a trail to the West and George Washington crossing the Delaware."
>
> James Comer 1972

This is an attempt at providing a bibliographical reference to sources of black literature. This bibliography is not intended to resemble the usual "bibliography." The attempt here is to provide a variation of categorical references while making pertinent interpretative statements relevant to the specific category. These statements are not intended to be detailed analyses of each category; the interpretative statements offer a conceptual framework within which the relevance of the references can more clearly be understood.

The presentation is divided into five major categories. The

initial section, General Historical Sources, is concerned with materials that provide comprehensive accounts of black history. Section two, History With A Psychological Perspective, presents references that discuss some of the significant data that looks at the experiences and existence of a people with an interest in psychologically interpreting the effects of a history of discriminative oppression. Socio-History, section three, is closely akin to section two. This category looks at those references concerned with the behavior of individuals and groups in light of social factors. It views the behavior of individuals and groups in terms of imposed, and self-assumed, statuses and roles, and the relationships of an individual's status and roles to the total pattern and trend of statuses and roles of the surrounding group(s) and communities. The interplay between the psychological and the sociological sections can be seen clearly.

The Protest Movement, section four, is an integral part of the total historical picture of black Americans. It transcends the other categorical groupings. Probably no other major factor could have stimulated the increasingly large amounts of scholarly attention presently channelled toward the multi-varied study of "the black experience." Section four presents some of the most fruitful digests of the activities of the protest movement.

Section five presents a few biographical references of interesting and popular persons. A full bibliography is included.

Black history is an attempt to reflect the role black Americans have played in the development and progress of mankind. As was illustrated in Louis Harlan's book, The Negro in American History, a portion of the impetus for black history was a need for a defense against the ignobly discriminative distortions of white historians that, directly and indirectly, helped construct and/or support false and disfavorable black stereotypes. Composing almost a separate vein of research activity, black historians and sociologists sought to present historically documented examples of blacks who disproved the unfavorable images painted by white writers. Although this reactionary, and heroic, style of history countered unsympathetic treatment while stimulating racial pride, it produced its own exaggerations and did not totally relate to the full scope of experiences of the great majority of black people. In recent years, however, the historiographical study of black Americans has entered the mainstream of historical scholarship with a force vibrant enough to illuminate the annals of American and world history.

Writing a history of the black American is a precedent-setting activity simply because the American Negro is a unique creature; he has no counterpart anywhere and no predecessors. Black history, nevertheless, has points of contact with any other "history" in that it is a portryal of strengths and weaknesses of a human race-- which

is to say it's a story relevant and pertinent to the lives of all men.

I

General Historical Accounts

> "The events of the summer of 1967 are in large part the culmination of 300 years of racial prejudice. Most Americans know little of the origins of the racial schism separating our white and Negro citizens. We call on history not to justify, but to explain, for black and white Americans, a state of mind."
>
> Riot Commission Report, 1968

Some interesting attempts at presenting general histories of black Americans can be found in: John Hope Franklin's From Slavery to Freedom - A History of Negro Americans, Meier and Rudwick's From Plantation to Ghetto, John P. Davis' The American Negro Reference Book, and Johnson Publishing Company's The Ebony Pictorial History of Black America.

Cumulatively, these works present a large portion of the essential facts of black history starting from the early ages to Africa. To some readers, the history of black Americans commenced with the docking of the slave ships on the shores of the New World. Black history, however, has its true roots in remotest antiquity on the ancestral continent, africa. These "roots" have been scientifically verified as a consequence of cultural artifacts retrieved in archaeological excavations.

The works of these and other authors describe events and ideas that have significantly influenced the status, progress, and general theoretical "assimilation" of blacks into the American system, which in recent times, has assumed a "new and different disposition." No

longer are the majority of blacks negating those characteristics which separated them from the white American mainstream. The pendulum of racial awareness has projected more "Negroes" into a psychological renaissance of pride and acceptance of the beauty of blackness.

In giving the history of the American black, cogitable discussions of the blacks of Canada, the Carribbean, and Latin America are presented in their own unique contributory roles. An important theme resounding in each of the identified works is a distinct consideration for the forces of American history that interrelated with black history. It is imperative to qualifyingly reillerate the history of the Western Hemisphere such that the true participatory profile of Blacks can be drawn. There is little doubt that historical forces are all pervasive and penetrate boundaries of race and class.

Bennett (1971) has made some interesting observations on comprehensive accounts of Black history. He has remarked that African-American history acts as a revolutionary reappraisal of a society from the perspective of the man on the bottom. Moreover, it is historically improper to view the American heritage as solely a Euro-American heritage. America is an African as well as a European invention. Valid accounts of the true nature and scope of American and/or Afro-American history should dismiss the tendencies of white-oriented media who identify the American experience solely with the Euro-American experience, thus calling Euro-American history the actual history of America. Black American history -- the history of African Americans -- is "a standing refutation of this thought tendency. African-American history frankly informs us that there is aside from the Euro-American history,

another history, another reality -- another America. It tells us further that it is impossible to create "American" history without recognizing the false universality of the "history" the majority of the literature propagates.

The early and contemporary aspects of African history has made its impact on the literature. The history, economics, religion, and politics of Africa and her people are discussed in the works of Segal (African Profiles), Keatley (The Politics of Partnership), Duffy (Portugal in Africa), Oliver and Fage (A Short History of Africa), First (South West Africa), and Moore and Beier (Modern Poetry from Africa). The United Federation of Teachers has recently published a study guide and curriculum outline entitled "The History of Black America." It has assessed and interpreted facts, historical and contemporary, of significance to blacks and other Americans. Its objectivity and factualness may prove grim reading for some. The guide is divided into 10 units, each with appropriately relevant activities, bibliography, and A-V materials.

Undoubtably one of the most voluminous and exhaustive presentations on the history and culture of the American black is The Negro Almanac. Ploski and Brown, the Almanac's editors, has collected and scholarly compiled an unprecedented repository of data on black America. In very few single volumes is there such comprehensive coverage of so many different topics. The data presented can only be obtained in one other manner -- through a detailed research of multiple sources in only the most well-equipped libraries.

The Negro Almanac starts its chronology of black history and culture with the arrival of Christopher Columbus in "India" in 1492. The editors take care to mention that their contribution is concerned primarily with Negro history as it's directly related to the United States black. Although attention is directed toward other aspects of Negro history, in terms of other continents and countries, the majority of emphasis is on the Western Hemisphere and the U.S.A. The Almanac comprehensively documents the historical achievements of the Negro and, in many instances, has presented an easy-to-follow chronological account such that one can conveniently and quickly peruse a total scope of American Negro history.

The Almanac's attempts to quench the thirst for Negro historical data takes such topical forms as:

- reviewing the significant documents in Negro American history during 1688-1966. These resolutions, legislative enactments, constitutional amendments, executive proclamations, and presidential speeches have extreme relevance to the political, economic, and sociological status of blacks in America.
- reviewing numerous landmarks, monuments, shrines and other points of interest in America of relevance to blacks
- the development and growth of the numerous civil rights organizations
- Negro population growth and distribution
- the exploits of Negroes in the military establishment
- the Negro religious tradition
- noteworthy accomplishments of Negro "Firsts"

- a guide to Negro newspapers, periodicals, publishers, and journalists
- soul food recipes

plus many other related topics. Furthermore, there is a categorized bibliography identifying biographical, historical, and juvenile literature. The Negro Almanac can be an immeasurable resource for teachers of every level of education.

Following are other significant works that present accounts of black history in a more informal, but scholarly, manner: Saunders Redding, The Lonesome Road; Arna Bontemps and Jack Conroy, Anyplace But Here; and Benjamin Quarles, The Negro in the Making of America. Langston Hughes, with Milton Meltzer, wrote the text for an excellently illustrated A Pictorial History of the Negro in America.

These are good collections of primary sources on Negro history: Gilbert Osofsky, ed., The Burden of Race; John Hope Franklin and Isidore Starr, ed., The Negro in 20th Century America; Milton Meltzer, ed., In Their Own Words: A History of the American Negro; Francis L. Broderick and August Meier, eds., Negro Protest Thought in the Twentieth Century; and William Loren Katz, ed., Eyewitness: The Negro in American History. Martin Duberman has fused historical documents into an eloquent play entitled In White America.

II

History with a Psychological Perspective

> "The great similarity in cultural situation between the Negro people in all America and the white South should not be overlooked. Many of the general things which can be said about the Negroes hold true, in large measure, of the white Southerners." Gunnar Myrdal, 1944

One of the most comprehensive studies on black Americans in the 20th century is Myrdal's An American Dilemma. In The Negro American,

edited by Parsons and Clark, educators and psychologists re-examine some of the same problems and issues investigated by Myrdal some thirty years ago. Wilcox presents some related issues as he assembles and reports on some of the research and writing activities of black psychologists. Wilcox's book, The Psychological Consequences of Being a Black American, acts as an instrument for developing an understanding and awareness of this most difficult and complex area of human interaction through the medium of the writings of black scholars.

Historians have often noted that the width and depth of our understanding of historical events can be influenced significantly by that which the present allows us to more fully comprehend about the past. In this aspect, it's conceivable that activities of various black-oriented professional special interest groups may yield data capable of providing new or different insights pertinent to the substance of black history.

A number of recently convened regional and national conferences has seen the advent of special caucus groups. These caucuses were formed for the basic purpose of directing more attention to problems that historically have become identified with certain minority groups. These problems, down through the years, either were not dealt with or were dealt with inefficiently by society in general and the conferences in question specifically.

The contributions these caucus groups make in stimulating scholarly activity into the total black spectrum while enlightening the public and shaping policy and practice can assist in the illumination

of some of the darker annals of black history. Through understanding a people one can more clearly comprehend the spirit of their past and, thusly, better interpret any ambiguities of their history. The National Association of Black Psychologists, the Black Child Development Institute, and the other special interest groups in such organizations as the Council for Exceptional Children are addressing issues that have relevance to those interested in a total perspective of black history. The caucuses attempt to bring to bear the total force of their fields on the problems that plague minorities.

W. E. B. DuBois' An ABC of Color is an interesting example of how a triunal marriage of psychology, history, and the scientific study of social problems can yield new insights on the historical experiences of Americans of African descent. The pupular DuBois has contributed voluminously to the literature. Some other notable works of his are: The Suppression of the African Slave Trade to the USA, The Souls of Black Folk, The Gift of Black Folk, Black Reconstruction, Color and Democracy, The World and Africa, John Brown, The Negro, Dark Princess. BuBois died recently in his native land, Africa, where he went to reside when the expression of his views made living there more acceptable than residing here in America.

An emotionally and intellectually stimulating book of recent vintage authored by C. E. Silberman entitled Crisis in Black and White makes an offer to increase understanding between the races by analyzing some of the historical myths propagated by whites of blacks and vice versa. Silberman takes the position that confrontation with false

issues often proceeds achieving a greater level of understanding.

Analyses by psychologists have been significant in assisting in the crystallization of the effect historical events and experiences have had on the present-day pragmatic behavior of individuals who're strongly tied to their past. As far as the black perspective is concerned, Grier and Cobb's Black Rage and The Jesus Bag are two popularly acclaimed works. Another book, as yet not as popular but destined to be so, is James P. Comer's Beyond Black and White. This latter work is definitely one of the most comprehensive and well researched analyses of blacks in America. Comer has accepted a self-imposed challenge to psychologically dissect the affect of racism on blacks and whites, white institutions, and white-oriented power structures. Comer deals specifically with such issues/questions as:

- Immigrants "made it" why can't the niggers?
- All of us, whites and blacks, started out even, if you work hard, get an education, anyone can make it.
- Why did some blacks "make it" in spite of the obstacles?
- Why is it possible to provide better jobs, good housing, health and education opportunities and still fail to solve the race problem?
- How racism helps whites stay sane.
- Is the racial problem really racial?
- Why whites want blacks to be oversexed and disruptive.
- An unexpected prescription for racial peace.

Comer's contribution is commendable.

Some other material that deserves just as much commendation are: M. L. King's Why We Can't Wait and Stride Toward Freedom.

III

Socio-History

> "The Negro is a barometer of all America's institutions and values. He is a test of whether or not the free enterprise system really works. For, as Franklin D. Roosevelt said, 'The test of our society is not whether we give more to those who already have enough, but whether we give enough to those who have too little.'"
>
> Whitney Young, 1964

The duty of describing and defining the history of "invisible men", of plain ordinary Negroes, is no easy task; however, sociologists, journalists, and creative writers have been contributors and have valuable material for consideration. Two poetic attempts to tell the story of typical blacks (or Negroes in those days) are DuBois' Souls of Black Folk and Richard Wright's 12,000,000 Black Voices. Ray Stannard Baker's ancient Following the Color Line is another of several stimulating journalistic accounts. Robert Cohen's The Color of Man attacks the historical and sociological prejudices and propaganda associated with "color." The Color of Man is "a survey of the facts about color, based on research by experts in numerous fields, such as biology, anthropology, history, psychology, and sociology. It strikes a blow for "replacing prejudice with informed opinion."

Richard Dorson's American Negro Folktales gives additional insight into the black experience in white America. Rich insight can also be garnered from the writings of such authors as Langston Hughes,

James Weldon Johnson, Ralph Ellison, Claude McKay, Richard Wright, Gwen Brooks, Lorraine Hansberry, Nikki Giovanni, and James Baldwin.

A number of sociological studies more within the realm of academia can be quite useful to historians and other consumers of history. Some of such works are: C. S. Johnson's Growing Up in the Black Belt and Shadow of the Plantation; E. F. Frazier's The Negro Family in the United States and Black Bourgeoisie; Drake and Clayton's Black Metropolis; and Clark's Dark Ghetto. Two other socio-historical pieces that complement Drake and Clayton, and Clark are Spear's Black Chicago, and Osofsky's Harlem: The Making of a Ghetto. Harrington's The Other America presents cogent analyses on historically relevant topics. E. Eric Lincoln has contributed much to black literature, of particular relevance here is Is Anyone Listening to Black America; consider also Pettigrew's A Profile of the Negro American.

Schulz deals with the question of explaining "what it's like" to grow up in a black ghetto. He examines, quite thoroughly, the activities encountered by children "struggling to reach maturity." The major content of his book, Coming Up Black - Patterns of Ghetto Socialization, is composed of discussions and revelations expressed to the writer over a three and one-half year period by 108 members of ten families living in a public housing project. The author has made a worthwhile self-criticism. He has admitted that the author's interpretation of the material expressed is quite subjective and represent the perspective of a middle-class white who can only learn of the black experience -- not experience it. This should be seriously borne in mind when reading the data.

IV

The Protest Movement

> "Bringing about change in this complex society requires the discipline of organization and the discipline to sustain effort in the face of entrenched resistance. Discipline does not develop out of relationships that permit and even promote sham, subterfuge, and jive behavior. One of the first moves of all revolutionaries is to develop discipline among the undisciplined peasant and working-class youth. The second move is to deal with jivers. Some of the brightest young blacks in America are lost to constructive black efforts, many of them through narcotic and alcohol addiction. Addicts do not bring revolutions -- violent or nonviolent, social or cultural. Anyone who claims he is 'working for the people' while strung out on drugs, robbing elderly ladies and stealing community program funds to feed his habit is a jiver, despite the tendency of white pseudo-allies to regard him as a martyr who is utterly fascinating to watch. From a distance, of course. James Comer 1972

When the riots of the early and mid-sixties shocked the psyche of the American community, millions of whites began asking, "What does the Negro want? He's got Willie Mays, Ralph Bunche, Leontyn Price and Marion Anderson, Sammy Davis, Jr., and Jackie Robinson. What does he want?" This was a reaction to what was considered the introductory phase of the black protest movement. However, the 1960 riots in Chattanooga, Bilexi, and Jacksonville, and the 1964 riots in Harlem, Rochester, Jersey City, Paterson, Elizabeth, Chicago, and Philadelphia, even the 1966 riot in New Orleans where 30 black homes were burned and countless persons injured did not mark the beginning of the black protest movement. It goes back much further. The black man's rejection of his assigned inhumane and lowly statue has its roots in the physical and psychological nonacceptance of the practical realities of slavery experienced by the first black slave on the first ship of 1619.

The contemporary manifestation of black protest is the latest link in a historical chain of protest that stretches as far back as the first antagonistic gesture of blacks to white kidnappers on the shores of Africa. One of the first documented protest actions in this country occurred in 1663. Black slaves and white servants in Gloucester, Virginia had planned a revolt but were betrayed by a servant. Within the period between 1663-1864, a minimum of 109 documented slave revolts occurred, with 55 occurring on slave ships at sea.

Slavery, the fundamental cause of all protest of any people, actually started on the shores of what was to become the USA with the arrival of the Europeans from the Old World, and of Negroes from the Dark Continent. The treatment endured by the slaves ultimately led to numerous acts of protest varying in scope and force. Although the specific causes of the riots, conspiracies, and generally tense situations varied, and continue to vary with the times, the protests of the past and present share a number of commonalities. Foremost is that they are all expressions of the black man's displeasure with his status and position in American society: first as a slave, then as segregated student, laborer, soldier, resident, etc.

The movement encompassed violent as well as nonviolent acts. Some of the nonviolent acts were, in fact, "adjustment mechanisms" for dealing with what was perceived as an overpowering and practically insurmountable problem. Probably the most historically popular adjustment mechanism was the "separate fingers

doctrine" espoused in 1895 by Booker T. Washington. The statement assumed tremendous weight among whites and many blacks because Washington, the founder of Tuskegee (Ala.) Institute, had been labelled, by the white communication media, "the most prominent Negro in America" and, hence, qualified to speak, act, and think for all blacks.

During the 1895 Cotton States International Exposition in Atlanta, and a few months before the U.S. Supreme Court made the "separate but equal" doctrine constitutionally sound in the Plessy v. Ferguson case of May 18. 1896, Washington made his momentous speech. He called upon his race to concentrate on gaining material advantages through work rather than social equality through agitation or militancy.

With the influence Washington had with blacks it was assumed he had quietly settled the question of the Negro's proper place in the American melting pot. In his speech, Washington stated that blacks and whites could subsist equally and simultaneously as does each finger on a hand; therefore, whites need not fear independent Negro progress. As could be expected, the view was widely acclaimed in the national press and B.T. Washington was heralded (by many whites and probably some Negroes) as a most rational and reliable Negro spokesman.

Although Washington's Statement was favorably received by whites, an increasingly vocal segment of Negro leadership challenged his theory for its appropriateness for allowing the full

realization of one's Constitutional rights as a citizen. Their contention was that Washington's theory was much too narrow in conception, interpretation, and implementation for the actualization of one's abilities. This vocal group was led by W.E.B. DuBois who with 30 other Negroes met on July 29, 1905 at Fort Erie, Canada to discuss strategies of aggressive action for men who believed in Negro freedom and growth. Out of this union the Niagara Movement was founded. The Niagara Movement by 1909 evolved into the vocal and strong National Association for the Advancement of Colored People. Consequently, bit by bit, Washington's theory lost whatever influence it had on the philosophy of Negroes, and has become a milestone for showing how far and how fast Negro thought has progressed.

Another interesting historical aspect of the protest movement revolved around blacks in politics. The historical participation of blacks in politics has been very small. Although there have been blacks involved in rebellious activities, none were elected representatives controlling the machinery of government. Even the few black men who were in Congress were not able to develop a national black consciousness or a posture of national leadership, probably for no other reason than black people were not ready, organizationally and psychologically, for a national black political leader. With exceptions such as Nat Turner, Harriett Tubman, Sojourner Truth, Frederick Douglas, and DuBois, the Negro leaders of their time were passive, meek, and

exceedingly solicitous of the approbation of the white man. Of course, one must consider the fact that the nature of the times often dictate the form and structure of the activist profile one assumes. There were, however, some black politicians who rose above the expected confines of black politicians and actually participated in the governmental decision-making process. Four of the most prominent black politicians were South Carolina's Robert Brown Elliott, Louisiana's P.B.S. Pinchback, Tennessee's Robert Church, and Illinois' Oscar S. DePriest. In Chuck Stone's Black Political Power in America is a presentation of the black man's participation in American politics from the Civil War through 1970. Stone's book is a most complete contribution to the area of political history. Another interesting book along the politico-history, or protest movement vein, is Nourlin's The Negro in American National Politics. Moon's Balance of Power: The Negro Vote, Lewinson's Race, Class, and Party-A History of Negro Suffrage and White Politics in the South, and Coleman's The Rise, Fall, and ? of Adam Clayton Powell are commendable literary items in political history. Concludingly, see Blaustein and Ferguson's Desegregation and the Law: The Meaning and Effect of the School Segregation Cases for an analysis of the Brouen v. Board of Education case. This is the case that has had the greatest imprint on the American community of any legal decision in the history of America.

The actual accounts of the protest movement and its accom-

panying documents are contained in Ploski and Brown's The Negro Almanac; Wascow's From Race Riot to Sit-In; C. Eric Lincoln's The Negro Pilgrimage in America; and Lipset and Raab's The Politics of Unreason. These works along with others to be mentioned shortly represent some of the best, most accessible, and readable sources for studying the protest movement and how it has molded and is molded by American history and black history.

Some works that present introductory commentaries on the more contemporary violent and nonviolent protest movements are Garkinkel's When Negroes March and King's Why We Can't Wait. Garkinkel describes the 1941 plan to march on Washington, D.C.; while King, in his oratorical eloquence, explains why the fifties and sixties had to be the pivotal period of decision-making for America. Other noteworthy texts: Warren's Who Speaks for the Negro; Lincoln's The Black Muslims in America; Zinn's SNCC: The New Abolitionists; Carmichael and Hamilton's Black Power: the Politics of Liberation in America; and the U.S. Government's official study of the riots of the 1960's, The Report of the National Advisory Commission on Civil Disorders.

V

Biographies

"There is one irrefutable fact of my life which has determined much of what happened to me: I

was a black man in a white world. I never had it made." Jackie Robinson

Some good biographies of Negro leaders are these: Francis L. Broderick, W.E.B. DuBois; Samuel R. Spencer, Jr. Booker T. Washington and the Negro's Place in American Life; E. David Cronon, Black Moses: The Story of Marcus Garvey. These autobiographies demonstrate changing styles of black leadership: Booker T. Washington, Up From Slavery; Walter White, A Man Called White; and The Autobiography of Malcolm X. See also Jackie Robinson's I Never Had It Made; it presents an excellent analysis of his immense contributions--sports and otherwise--to his family, people, and country.